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conception, appears to be merely necessary conformity to law—a functional relation between antecedent and consequent, and that such a relation exists in the biological domain is in his mind, as it is in the minds of most inquirers, beyond the shadow of a doubt.

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MONISTISCHE GOTTES- UND WELTANSCHAUUNG. Versuch einer idealistischen Begründung des Monismus auf dem Boden der Wirklichkeit. Von *J. Sack*, Leipzig: Verlag von Wilhelm Engelmann. 1899. Pages, viii, 278. Price, 5 marks.

After briefly tracing the monistic aspirations which shone through the avowed dualism of Kant and his followers, and characterising the monistic conception of things as the shibboleth of modern science and the philosophical signature of our times, the author, accepting its principles, seeks in his turn for a solution of the problems of existence. Discovering that it is denied to us to attain to a knowledge of the suprasensual either by the aid of logic or of scientific investigation, he resorts after the precedent of Schopenhauer to the analogical procedure and discovers in the human soul, or rather in its distinctive characteristic, consciousness, the analogue for the explanation of the universe. The author is aware that he is not attaining by his procedure a knowledge of things-in-themselves, but he is convinced that if he can exhibit in the universe at large the attributes of consciousness, if he can establish the identity of the phenomenon with the noumenon, and come ultimately to the recognition of divinity as the fundamental essence of both, then we shall have arrived, both in theory and in fact, as near as we possibly can to the knowledge which has been so long sought. His ultimate aim is thus the establishment of a theory of God and of the world, that is to say, of a religious system, involving a distinct doctrine of the development of the universe, of man, and of man's soul. His doctrine culminates in the theory of a personal God, conscious of his divine nature, but identical with the cosmos. He asserts that there is no contradiction between this and the monistic position, his definition of personality being nothing but the predication of self-consciousness and of immanency. While we are at variance with the author upon this and other related points, there is much in the book that agrees with the position upheld by *The Open Court* and *The Monist*.

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THE PROPHECIES OF JESUS CHRIST RELATING TO HIS DEATH, RESURRECTION, AND SECOND COMING, AND THEIR FULFILMENT. By *Paul Schwartzkopff*, Professor of Theology in Göttingen; translated by Neil Buchanan. Edinburgh: T. & T. Clark. 1897.

The characteristic feature of Professor Schwartzkopff's treatise lies in his distinction between what belongs to the absolute divine content of Jesus's revelation, and what to its form as conditioned by His humanity and the opinions of His day.